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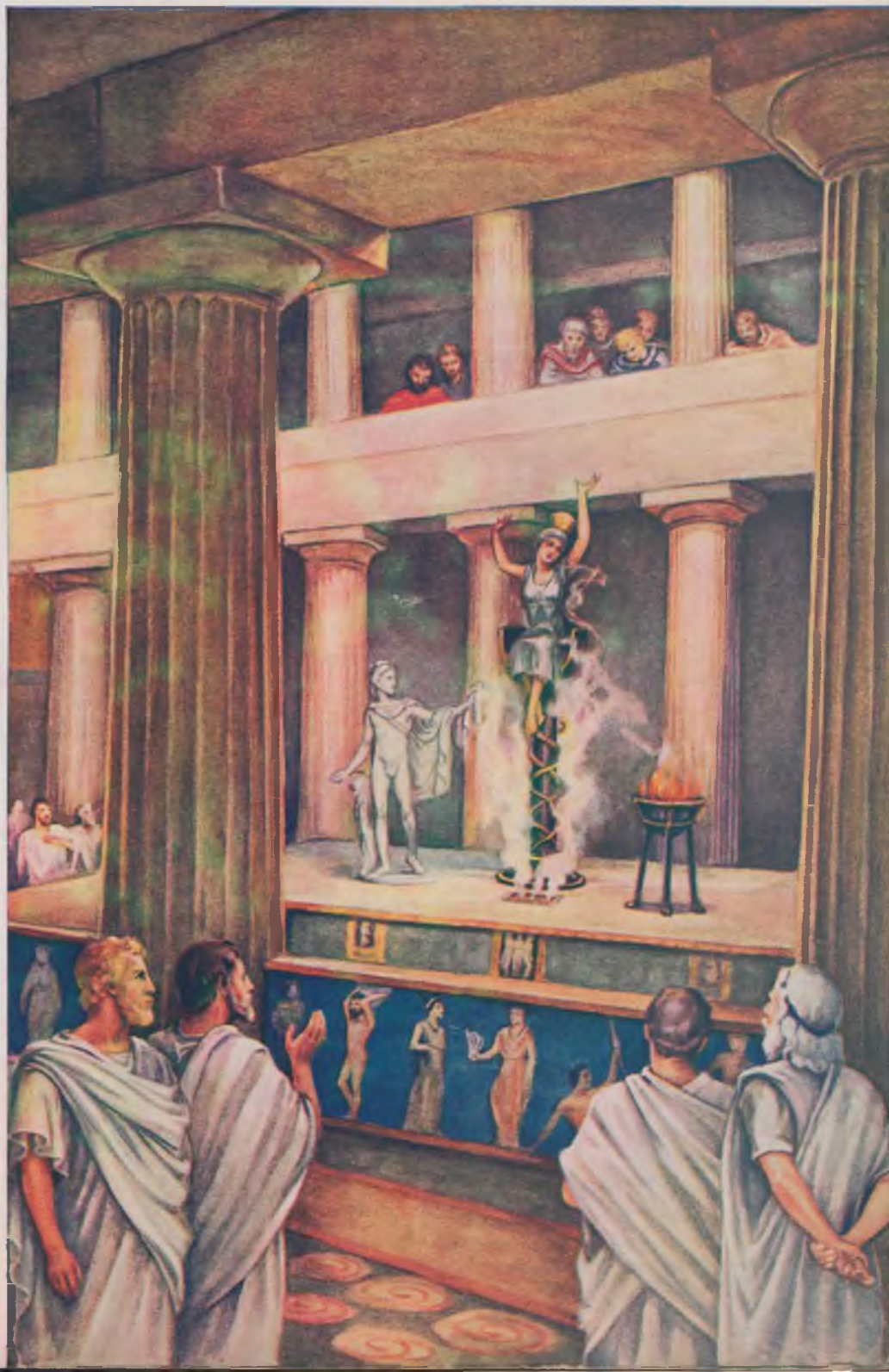
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DISTINGUISHED VISITOR

Baron Filippo Muzi Falconi, San Francisco Consul General of Italy, on the left points out to James French, Curator, some of the features in a painting by one of the contemporary Italian artists now on exhibition in the Rosicrucian Art Gallery. The paintings belong to the famous Giuseppe Verzocchi Collection from Milan, Italy, brought to this country by *Time* and *Life* Publications. Their first showing on the Pacific Coast of the United States was in the Rosicrucian Gallery.

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Vol. XXXI

MARCH, 1953

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EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

ANTI-SEMITISM

By THE IMPERATOR



SOME crimes against society endure in all ages because their causes are deeply ingrained in human nature. One of these prevailing in what we choose to call our age of enlightenment, is *anti-Semitism*. In particular, it is the hatred of the Jews manifest in their persecution. Such hatred, as are most hatreds, is blind, the consequence of ignorance. The average anti-Semitic, or Jew-hater, is quite unaware that the Jews are not the only Semitic people; in fact, the Jews are not entirely Semitic in origin.

Arabia, from the remotest times, contained a group of the white race called *Semites*. Ethnologists are not quite certain as to the root of these people. The Semites were not united, but consisted of many tribes, as do, for example, the American Indians. Ironically enough, the Arabs and the Hebrews are tribes of these same people. The Semitic desert dwellers were nomadic. They wandered in little family groups, or tribes, from one fertile area to another. They drove before them their small flocks of sheep and camped in the open under the canopy of the sky, their only protective covering being the low, dark tents made of sheep and goat skins. Their entire lives were simple and primitive. Today, in the Near East, and particularly in Arabia, there are Bedouin tribes, a continuation of these nomadic peoples, living in the same crude manner, never having a permanent home, but following the pasturing grasses.

The Semitic nomads of the desert

came to mingle with the dwellers in the Northern highland zone, the land we know as Turkey, in Asia Minor. In these remote times, this Northern land was known as Anatolia. The people with whom they mingled later became known as the Hittites. These latter left certain physical characteristics stamped upon the Semites. The prominent aquiline nose so commonly thought to be characteristic of all Semites is actually Hittite, or of *non-Semitic* origin.

Sometime about 1500 B.C., ancient Palestine was settled—a little strip of land, 150 miles long and approximately 10,000 square miles in area. Actually, it is not much larger than the State of Vermont. In the north, a part of that area forms a fertile crescent bordering the Mediterranean. In the west, it is part of the rocky coast line of the Mediterranean. The south and east face the great desert wastes. This land was settled by the nomadic tribes known as the Hebrews. They were virtually surrounded by great civilizations. Along the Nile south and west of them was Egypt. In the Tigris and Euphrates Valley to the east were the great cultures of Babylonia.

About this time the Hebrews had successfully evicted the Hyksos invaders who were a powerful warlike people. Egypt was in a state of weakness and exercised little control over Palestine. Petty princes ruled over the drifting Hebrew tribes and there was no unity among them. The market places of Palestine reflected the products of the great surrounding cultures. There could be seen the beautiful pottery of the Aegean lands, the sculpture and metalwork of the Egyptians, the woollens of

Babylonia. The economy and prosperity of the Hebrew tribes was not equal. Northern Palestine was fertile. The tribes there did not need to drive flocks from one grassy land to another. They soon established towns, developed small farms, and came to live in permanent homes. They had luxuries as town people that the nomads could never have. Conversely, the Hebrews to the south dwelt in the more hostile surroundings of the rocky terrain. They continued their pastoral life, living in their simple tents.

Israel and Judah

Eventually, two kingdoms arose in ancient Palestine. The one in the north became known as *Israel*; the other to the south was called *Judah*. They were rivals and were often at war with each other. From the Aegean Sea, about 1100 B. C., a strong and cultured people, known as the Philistines, invaded Palestine. Their culture descended upon the established towns of Israel to the north and added to the luxuries which they had acquired. The peoples to the south in Judah became known as "Jews," which means literally: "Men of Judah." The religion of the Hebrew tribes at first had been quite similar. Their god was Yahweh, a paternal, fatherly being, who was thought at first to be confined principally to Palestine—a sort of regional deity.

Subsequently, the wealthy families of the towns of Israel to the north began to adopt the religious customs of other peoples. A people known as the Canaanites had local household gods called *Baal*; every family had one or more of these gods, a custom to be found among the Babylonians, as well. In the Rosicrucian Egyptian, Oriental Museum may be seen some of these clay household gods.

Since the Hebrews of the north were far more prosperous, those of the south who struggled for existence thought that such gods must even be stronger than Yahweh. However, the Hebrews of the kingdom of Judah remained true to their god.

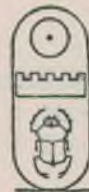
During the time of David the northern and southern kingdoms united in their defense against the Philistines who had been infiltrating the northern

towns. The two kingdoms, however, were at the mercy of the stronger states rising about them. The northern Hebrews were carried away as captives by the Assyrians in 722 B. C., and Israel was destroyed. The principal city of the southern kingdom, or Jerusalem, was besieged in 700 B.C. by the great war-lord *Sennacherib*. The people had now begun to lose faith in Yahweh. He seemed to be less powerful than the Assyrian god *Assur*, who supported the Assyrians in their conquest of Damascus and other great cities. Isaiah, one of the simple nomads, preached to the people that Yahweh was not a god of Palestine alone, but of everywhere—that he was an all-pervading, powerful deity. Isaiah said that Yahweh had used the Assyrian enemy to punish the Hebrews for their infidelity. "He shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt" (Isa. 10:24). He further predicted that the Assyrian hosts would be vanquished by Yahweh if the people would again have faith in him.

The army of Sennacherib was, in effect, swept away by a plague from the Nile marshes not long after. It was forced to retreat and Jerusalem was saved. However, in 586 B. C., Nebuchadnezzar II, the Chaldean king, destroyed Jerusalem, and the courageous people of the southern kingdom—the Jews—were carried away as captives to Babylon.

Wars and Gods

All the great conquerors of the past were not hostile to the Jews. In fact, the Jews looked upon Cyrus as a great deliverer, for he liberated them from the Chaldeans and permitted all those who desired to return to Palestine and to rebuild their once great city of Jerusalem. Darius II (419 B.C.) also permitted the Jews the worship of Yahweh without molestation in his empire. According to the great Jewish historian, Josephus, Alexander the Great who journeyed to Jerusalem, received the Jews well and in no way interfered with their religious practices. These liberal men, however, by Christian religious standards, are called *pagan*! Caesar and Napoleon also treated the Jews well and recognized their religious functions.



The vicissitudes of the Jews, their frequent captivity, and the fact that they came from nomadic tribes principally accounted for their self-dependence and resourcefulness. It caused them to become a hardy, shrewd, and an independent people. As had many other cultures, they had been convinced that their god Yahweh (Jehovah) was the sole and supreme being. They were very infrequently befriended by other people and often dispersed throughout the world by being driven from their homeland. Their survival as a racial group and the continuation of their traditions and religion was dependent on a cultivated clannishness. They were compressed on all sides by hostile and different customs. Religious restrictions did not permit them to adapt themselves. Often, they were not allowed to become amalgamated with other cultures. They were like little oases surrounded by desert wastes of hostile people and strange beliefs. The lack of sympathy extended to them caused an intense devotion and zeal toward their own religious and racial heritage.

In antiquity, as during the Roman Period, there was a great syncretism under way. Various religions and philosophies were being merged in the Western empire. The Jews resisted this influence and refused to acknowledge any god but their own. This exclusiveness obviously antagonized the other religious sects in whose land—often not by choice but by compulsion—the Jews were forced to dwell. Titus, Roman emperor, destroyed Jerusalem in 70 A. D., because of its failure to submit to Roman demands. This further dispersed the Jews throughout the then civilized lands. Always they were persistent in their age-old customs and religion. Often prevented from holding title to land, they resorted to their ancient, nomadic custom of bartering, or trading, as a means of livelihood. They became shrewd merchants, gaining wealth only to incite the envy of their often less industrious neighbors. Even Strabo, first-century geographer and historian, said of them: "This people made its way into every city, and it would be hard to find a place in the habited world which has not admitted this race and been dominated by them." Their perseverance resulting in success

aroused envy, and this was taken even in antiquity as an attempt to dominate other peoples.

The greatest primary cause of anti-Semitism has been that of misplaced religious zeal. The Jews, like the early Christians, were dissenters against the State religion of Rome. They refused to offer libations to the Roman rulers and to recognize them as divinely appointed beings. Subsequently, when Christianity finally reigned supreme in the West, the Jews, in turn, became victims of its religious supremacy. One of the vicious canards which began in antiquity, and has endured until today, is that the Jews were responsible for the death of Jesus. During the fanaticism of the Crusades this was taken up as an emotional war cry. It resulted in the despoiling of Jewish communities throughout Europe and the massacre of the Jews as a people. This prejudice and this mendacious statement deprived the Jews of many social, economic, and human rights. They were consequently not permitted to take oaths of fealty to a feudal lord and thus were banned from occupying and working the land as agriculturists. A further disastrous prohibition excluded them from the guilds of the craftsmen. They could not, therefore, take part in any of the handicrafts—as carpenters, stonemasons, goldsmiths, and the like—as a means of livelihood. Not having the rights of citizenship, they were denied military service.

Money and Ghettos

Oddly enough, the early society, by these despicable methods, forced the Jews into the very practices for which they were later condemned. An occupation forbidden to all Christians by the early Church was that of money-lending for interest. Obviously, this practice was necessary for business and trade. The Jews, stigmatized by the Church, were forced into it as a further act of condemnation. History relates that when they became successful and their assets, as collateral, were considerable, incidents were provoked against them by dukes, lords, and even by kings, who were their debtors. Accordingly, their fortunes were seized and these debtors were relieved, as a consequence, of the necessity of paying back their debts.

Often, much is made of the practice of usury by these early Jewish moneylenders. Eventually it had come to be considered proper for non-Semitic people to lend money but only at an extremely *low* rate of interest. As a consequence, the Jews were compelled to be non-competitive by charging only extremely high rates of interest. As few non-Semites were interested in moneylending at low rates, the Jews obviously gained the larger number of clients through circumstances into which they had been thrust.

One of the more obnoxious practices arising out of anti-Semitism was the establishment of the *ghetto*. The Jews were in past centuries considered the property of the king, as a kind of chattel, and they were without citizenship. They were thus denied the right to select and own residential quarters, being restricted to a mean, squalid section. In these dark, dismal, filthy quarters called the ghetto, they were compressed like animals. The men were further demeaned by being compelled to wear a small, black headpiece to designate them as Jews and as a despised people.

In relatively modern times, what has kept alive this hatred, this anti-Semitism? Again, the primary cause has been ignorance and prejudice. The persecution of the Jews has often been indulged in for political advantages. They have been made a kind of scapegoat to cover the faults and crimes of political schemers. To win the mass mind to anti-Semitism, the age-old vicious canards were kept current and even expatiated. One of the most pernicious of these tales, which has often been denounced by eminent scholars and Christian theologians, is the charge of "ritual murder." This false charge of ritual murder and the using of the blood of the victim in ceremonies was first brought by the Romans against the Christians. The early Christian apologists to exculpate themselves asked the accusers to read the religious books of the Jews. Therein, the laws rigorously forbade the use of blood in ceremonies. The Christians then stated in their defense that they were following these same old laws of the Jews and were not guilty. However, ironically enough, eight centuries later, the Christians

hurled the same allegation at the Jews as the Romans had at them. It was claimed that the Jews of every province decided by lot which congregation or community must sacrifice one of its members and be the scene of the murder for the ritual. The blood was said to be used in the manufacturing of the unleavened bread for the Passover, which event occurred about Easter.

Modern Persecution

Another malicious and equally false tale that has widespread circulation is known as the Protocol of the Learned Elders of Zion. This first made its appearance in Russia as a book purported to reveal the contents of a secret manuscript. The legend relates that, at intervals of one hundred years, three hundred wise men of Zion gathered to consider ways and means to overthrow all governments of the world! It further relates that most wars have been instituted by these elders of Zion to "submerge the Aryans." The first attempt at this world domination by Zionism, according to this vicious work, was when "Solomon and other Jewish men gathered in 929 B. C. to give thought to world conquest." The book further recounts how all depressions and revolutions can be traced to this political pitting of one nation or people against the other to the advantage of Jewry. How many times have you heard these anti-Semitic, hateful remarks, or similar ones, repeated? Literary researchers, *Christian* as well as Jewish, eventually found that this Russian writer had plagiarized an old classical tale and had adapted it to an attack upon the Jews for political ends. In fact, the original writing had no reference to, nor implication of, Zionism.

Jew-baiters and anti-Semites continually spread the malicious legend that world banking, particularly American banking, is entirely in the hands of the Jews and manipulated to the disadvantage of the non-Jews. Every time there is an economic upheaval this tale is dug up to defame the Jews and to hold them indirectly responsible for the financial folly or indiscretion of others. A few years ago, the New York Clearing House Association in their annual report showed that American banking is not controlled by Jews. Of 362 direc-



tors and trustees of the various banks belonging to the Clearing House Association at the time, only 3.31 per cent were Jewish.

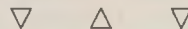
It is also frequently charged as an anti-Semitic attack, that the American press, the daily newspapers, are completely dominated by the Jews. Research conducted by *Fortune Magazine* disclosed that there were only four newspaper chains owned by Jews, and these were far from being the largest. The international yearbook of Editor and Publisher in an issue a few years ago reported approximately 916 newspapers in 544 cities of over 15,000 population; of these, only 33, or 3½ per cent of the total, were owned or controlled by Jews.

A fallacy heard frequently during the recent Nazi persecution of the Jews was that the latter were secretly trying to submerge the Aryan race. Ethnologically speaking, there is no longer a pure strain of Aryan. The Aryans were a branch of the Indo-Europeans, or white race. The Semites, racially, are also of the white race—just as the Jews are racial brothers of the Arabs with whom they are frequently at war. The linguistic difference between the Jews and the so-called Aryans is far greater than any racial one.

At the time of this writing, there is a new wave of anti-Semitism prevalent in Russia and its satellite countries. Several theories are advanced to account for this atavistic outburst. One is that Russia is seeking to curry favor with the Arabs by abusing their traditional enemy, the Jew. If this theory is right, apparently from the Russian political concept the Near East as a strategic territory and an alliance with the Islamic peoples

are considered prizes worthy of the bloodshed and the inhumanity which anti-Semitic practices will produce. The other supposition is that the present wave of anti-Semitism is caused to break off the remaining bond between the Eastern and the Western sphere. In other words, the clannishness, the integration, among the Jews throughout the world is of great concern to Russia. They realize that the Jews in Russia have a sympathetic bond with Jews in the West. Consequently, Russia wants no minority groups in her sphere to have any religious or racial ties with the West. The purges or pogroms would break this last strong link with the West.

The avid anti-Semitic is frequently a frustrated individual laboring under an extreme inferiority complex. He has perhaps failed in his personal enterprises, or fallen far short of attaining a cherished ideal. Not able to comprehend his own contributing faults, or unwilling to admit them, he seeks some external factor which he may call an obstruction and attribute to it his failure. He inveighs against this factor, pouring out all of his hatred and dissatisfaction upon it. To use a homely analogy, this situation can be likened to the small boy who upon receiving an unsatisfactory report card, due to his own lack of attention or stupidity, vents his pent-up emotions by kicking objects in his path as he goes home. It is far easier to find some object, person, group, or race, to become a target for our personal dissatisfaction than to admit our own inadequacies. Anti-Semitism is a display of the primitive personality at its worst because it cloaks itself in the habiliments of contemporary culture.



IN APPRECIATION

I wish to express my appreciation for the many well wishes and greetings received from members throughout the world on the occasion of my birthday, February 14. I regret that it is not possible to acknowledge all of the kind thoughts personally, and am asking you to kindly accept this means as evidence of my sincere thanks.

RALPH M. LEWIS,
Imperator

*The
Rosicrucian
Digest
March
1953*

"HEROIC PIONEERS" - - - - By Ben Finger, Jr.

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LUCIAN

SATIRIZED PHILOSOPHIC OBSCURANTISM WITH ITS "AMBIGUOUS QUESTIONS, KNOTTY DISPUTES, PERPLEXED THOUGHTS, ... SOLEMN TRIFLES." LUCIAN NEEDED NO SUPERNATURAL PANTHEON. WELL-TRAVELED, HE TOOK VARIED PATTERNS OF CULTURE WITH A SENSE OF HUMOR AND AN OPEN MIND.



Ben Finger Jr.

Be persuaded first to apply thyself to the Eternal Mind, entreating Him to grant thee understanding; then seek knowledge with diligence, and thou shalt never repent having taken so laudable a resolution.

—FRANCIS BARRETT



The Habitual Criminal

By J. A. SUNDE, M. A., F. R. C.

Psychologist, Industrial Farm—Burwash, Ontario, Canada

IN a penal reformatory for men, the classification which distinguishes the recidivist, that is, the habitual lawbreaker, from the same type of personality which is to be found in mental hospitals, psychiatric wards in general hospitals, and at large in the population, is that he is a "criminal." He has broken the laws of the land and has been caught and convicted. Are all of these men "abnormal"?

In terms of personality characteristics, intelligence, interests, and aptitudes, as measured by tests, many of these men do not fall outside the statistically established bounds of normalcy. However, with respect to asocial and antisocial activities resulting in conflict with the law, apprehension by law-enforcing agencies, and consequent conviction and punishment for these offenses, the recidivist is definitely abnormal. He constitutes the relatively small percentage of the general population which will not, or cannot, confine its activities within the bounds of the law.

Is there a single, basic personality factor, underlying or superimposed upon personality types, which leads to criminality? Or is there, rather, a personality deficiency, resulting in a lack of judgment and control in the conduct and actions of these men? Physically there is no gross abnormality common to the criminal. He may be old or young, deformed or physically near-perfect, ugly or good looking; his physique may be athletic or the opposite. There are constitutionally inferior men who may have been especially predis-



posed toward criminal activity, but these form only a part of the prison population.

Spirituality Lacking

Intellectually, the recidivist ranges from the illiterate moron to the highly educated man with intelligence in the very superior range. Emotionally these men are found to be unstable, immature, and shallow. A large proportion of them are neurotics, and not a few are borderline psychotics, or seriously deranged mentally. Most recidivists can be classified

as asocial and amoral psychopaths. Spiritually they are undeveloped.

None of these classifications, however, can be said to adequately cover all individuals who are criminals. The most inclusive categories are asociality and amorality. These characteristics are negative rather than positive aspects of personality. They indicate a lack or a deficiency in emotional and spiritual development. Rather than to assume that a single basic personality factor is responsible for criminal activity, perhaps a more satisfactory explanation would be that the criminal has an unbalanced or lopsided personality structure, with some well-developed areas, but with other important sectors practically untouched and atrophied.

This postulation is not at variance with data of a sociological nature obtained from these men through case histories. Here again there appears no one single factor precipitating or contributing to criminal behavior. Not all of these men come from slum areas; some of them are of good families, having

money, education, and social standing. Very often there is only one member of the family who shows asocial tendencies. In all cases, however, whether or not the man was constitutionally predisposed toward asociality and amorality, some important element or elements of the material, social, psychological, and spiritual environments were missing during the formative years of his life.

Irresponsibility and Primitive Drives

This deficiency, in dynamic interaction with the evolving personality and the temperament of the person, results in serious personal and social maladjustment. There is a marked degree of inability to accept responsibility for actions, and a poorly developed sense of moral obligation to others. This type of person is self-centered, impulsive, largely a slave to his immediate desires (especially physical), with little understanding of his physical, psychological, or spiritual needs and drives.

All men are subject to the impulses and drives of desires and needs. The body of man, having evolved through the ages from the single cell to its present marvelous complexity, contains in its cells the memory of all preceding drives and appetites from the most primitive. These primitive drives do not normally occupy the conscious level of thought, but can nevertheless strongly influence behavior. If the primitive impulses are not inhibited and the more refined habits and tastes of civilized living developed, the person grows physically only; his intellect and emotionality fail to mature and he manifests as a coarse, cruel, animal-like creature, living for itself alone.

The human baby is an amoral creature. It is born neither good nor bad, but is capable of developing in either direction. Being the most complex organism evolved in the animal kingdom, the offspring of man is potentially able, if its body is not deformed or deficient in some way, to develop an almost infinite variety of expressions, physically, mentally, emotionally, and spiritually. Some of the expressions may be constructive (or "good"), and some destructive (or "bad"). The growing child goes through its repertoire of activities spontaneously. Some of these

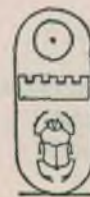
actions and expressions become reinforced through repetition, and others do not appear again. This selection of expressions which are retained is determined largely by the environment in which the child develops, with some influence exerted by heredity through the nervous system, which facilitates certain types of activities and responses but inhibits others. The child learns by combining and recombining basic natural expressions into more and more complex behavior in response to the experiences which it encounters daily, gradually building up a characteristic group of actions and reactions.

This development goes on in the mind and emotions of the child at the same time as it is occurring in his body. As in physical maturation, there are stages of intellectual, emotional, and spiritual growth which each person must reach, function upon, and then relinquish in order to attain the next stage, and so finally achieve a balanced maturity.

The physical body requires proper nourishment in the form of food, water, and air, along with exercise and protection from the elements, in order to approach the limits of maturation set by heredity. Similarly, if the intellectual potential of the individual is to be realized, provision must be made for his education according to his interests, aptitudes, and capacity, and an opportunity provided for him to exercise his intellectual powers. These areas of development are, at present, the ones best understood and provided for. Too few people realize as yet the importance of teaching the growing child the control and direction of his developing powers, in order that he may use them to the highest advantage both for himself and for all mankind.

Extension of Self

If man were only a physical body equipped with a brain, a nervous system, and a sensory apparatus, he would be little more than a complex robot, cold and unfeeling. Civilized man is far more than a robot, or a mere animal. He is a social, sentient being, capable of the highest emotions and ideals. Such emotions should normally be directed toward other human beings and toward animals and objects in the environment, in a cooperative, sympa-



thetic, and affectionate manner. The person possessing this emotional development is not narrowly self-centered, but extends his consciousness of self to include other selves and objects.

This extended consciousness or awareness of the feelings of others is a manifestation of the spiritual or immaterial part of man,* and this Force, Intelligence, Soul Essence, or whatever one may call it, can be thought of as extending into the bodies of all men. Being immaterial, this quality can express on the physical plane only through a material vehicle. In man this expression results in the higher emotions, virtues, moral and ethical concepts, and creative activity.

The strength of the expression of these qualities depends on the person's physical endowment and health. The most essential requirement for their development, however, is a social, psychological, and spiritual environment which will bring these potential qualities into realization, and the opportunity to exercise these special powers and faculties as they develop.

All of these conditions are seldom found collectively in the "average" home; and they are almost entirely lacking in the type of environment from which most delinquents and criminals come. This results in the asocial and amoral person who (while he may be normally endowed physically and intellectually) is deficient in emotional control, and definitely lacking in the capacity for deep emotions or sincere feeling for others, as well as being insensitive to their needs.

This type of person is usually able to discuss ethics, morals, religion, and in general what he and others *should* do; however, although he knows these things intellectually, or "in his head," there is little or no emotional attachment or affective counterpart to them

* This is a controversial postulation and would not be acceptable in a purely scientific discourse since it cannot be demonstrated objectively. My article is somewhat theoretical and speculative, and, although it is based upon experience with hundreds of recidivists, the suggested underlying factors contributing to criminal behavior have not been conclusively proved through scientific experimentation. I feel, however, that to fully understand man, an immaterial or spiritual component must be assumed.

"in his heart." He has no real inner motivation to consider others. The immanent Intelligence or Force, the expression of which gives men the feeling of brotherhood toward other men, and of affinity to all things, flickers but feebly in him. He lives to himself, feeling little attachment, responsibility, or obligation to man or to God.

Thus we have the spectacle of a primitive, childish, immature personality of unstable emotions, with a poorly developed character, and having marked personal and social maladjustments.

In the mental defective and the borderline mental defective criminal, these characteristics are readily apparent. The intelligent psychopath, however, can easily mask these weaknesses in his personality structure. In a favorable environment, he may live for years without manifesting these tendencies to a serious degree. It is in his reactions to frustration, emotional stress, physical danger, severe illness, alcohol and drugs that his character and personality defects are most clearly revealed.

Correction or Cure

To attempt to permanently "cure" such a person is impractical. The personality deficiencies—areas which should have been developing throughout his childhood and youth and are now dormant or atrophied—can only be corrected (if they can be corrected at all) through years of patient and arduous education and re-education in habit formation, emotional control, self-knowledge, vocational training, and development of hobbies and creative outlets.

Reformative and rehabilitative centers and institutions can do, and are doing, a great deal for these men through the establishment of Psychological, Psychiatric, and counseling services. In addition to vocational counseling and training, and grade and high-school facilities, the inmates of these Institutions are given a battery of psychological tests, and psychotherapy is applied with the view to giving the man insight into his personality strengths and weaknesses, and to help in his adjusting to environment on release. An attempt is made to motivate him to use

(Continued on page 103)



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

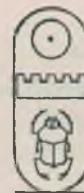
DYNAMIC IDEALISM



Men and women are finding themselves in a more and more complex society. In today's society each human being functions as an individual entity, and, at the same time, needs to relate himself to the complexities which other human beings create as a part of his environment. Each individual's purpose is to achieve a degree of happiness and utilize human effort in such a way that effort brings results. It is customary to refer to any phase of our lives that becomes an important factor, as being "dynamic." This word conveys the concept that what is dynamic is active and effective. Anything to which the term is applied ceases to be commonplace. Anything that is dy-

namic, particularly when applied to an individual life, has to do with those phases of living that are useful and important.

Idealism is usually considered to be a system of ideas or a group of concepts, which, while perfectly acceptable in human society, are often looked upon as something lacking in effectiveness or as being only remotely related to the practical. We have, as individuals, easily drifted into habit forms that constitute our behavior and cause us to stress unconsciously those things which we believe to be important, and to minimize the things and events of our daily lives which have come to be less important to us. This basis upon which we establish the principle of importance is purely a personal thing and is relative because there are no



established standards by which behavior and ideals can be measured. What we may consider to be of importance may be based upon whims of the moment, upon something demanding our immediate attention, or upon values. Whims come and go; they are more or less passing fancies—something that has momentarily gripped our attention. Our attention may deepen. We may choose what we think is important or we may be forced to make a choice. Ultimately, we direct our consciousness to those things which, from economic or social necessity, we are forced to rank as important.

Values, in a sense, envelop all forms of behavior. Fundamentally, what we consider to be of value becomes the basis upon which behavior is established. We seek those things which to us will add something to our existence. If we are adding only to the material phase of our existence, then the possession of property and wealth becomes of the highest value. On the other hand, if we are interested in our growth so as to develop into better human beings and to aspire to a higher level of life, we will find values in the intangible or immaterial world. This is a difficult analysis, since value in itself is relative. Individuals will not agree in every detail as to what is or is not of value for the human being to possess or attempt to achieve. The differences in the individual natures that constitute the human race and the differences in training that set up definite aims to be obtained make the question of value a constantly varying process within the consciousness of each individual.

The fundamental question of value is found to be the fundamental problem of metaphysics; that is, value in theory revolves around the fundamental metaphysical premises of materialism and idealism. The materialist finds value in the world of matter. The idealist will find value in the world of ideas. There will also be intermediary positions because the sensible person will attempt to find balance in his metaphysical outlook. He will concede value where value exists. For example, food has importance to a starving man; and, to any prudent man, food is also of value in order that starvation or hunger

might be avoided at some future time. Although no sane individual will deny the necessity of food and other material things, he will concede that higher values can be placed upon ideals rather than upon the continued effort to accumulate material objects as an ultimate purpose of life, whether it be food or the money with which to buy food.

In his history as a civilized being, man has constantly looked up to ideals as having the greatest of all values. We subscribe to this concept in all fields of human endeavor. In religion, in the social sciences, even in politics and economics, we all give at least verbal support to the concept that ideals are the ultimate achievement and the basis of the highest values in life. We subscribe to those ideals upheld by the teachers of religion. We evidence patriotism for the principles upon which our country is established. We sacrifice so that the ideals evidenced in religion and in patriotism may survive. When we analyze this position, we fully acknowledge that if all material things were taken away from us, ideals would still stand, and we can afford to sacrifice material possessions and comfort to the maintenance of those values which give us the fundamental principles of human life.

In this category we find freedom, the rights of free men, the ability to live in accordance with our ideals and wishes as long as we do not interfere with the rights of others. Although these viewpoints are taught in schools, churches, and homes of a democracy, in actual practice they are somewhat theoretical. We know that this theory of values is not always manifested and applied in our individual living. The individual who may claim that the values of brotherly love and a proper concept of God are among the forms of the highest good, may, while subscribing to this concept, still devote most of his life and effort toward the accumulation of material wealth. Cases are frequent in history where some individuals even override all concepts of decency and human rights in their purpose to gain wealth.

A Different World

Let us try to visualize a truly idealistic world. Conceive in your mind a picture in which all values would be in

actual practice, as well as in theory, and judged by nonmaterial standards. In this world, our whole outlook would be almost completely reversed. Its inhabitants would truly follow the Christian injunction of having no thought of tomorrow. They would live the principle that the future would contain the permanency of values just as sure as does the present. They would further uphold the concept that life would continue successfully and justly if ideals alone were supported, and therefore, it would not be necessary for us to give thought to the material needs of the future.

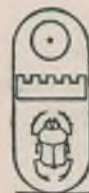
In such a world, the intangible would take the place of all we now conceive as having value in the material world. Ideals would not only be of first but of final importance. Man's consideration of his place in the world, his relationship to God and his fellow men, his efforts to preserve all thoughts that lead to the betterment of men and which encourage the arts and pure science, would be his one concern in life. All physical things that are now merely incidental to the understanding and practice of these ideals would be placed in their proper category—that of being side issues or secondary issues to the true purpose that man had established.

In such a world, we would also find a completely different pattern of behavior. There would be individuals who would say that they are supporting the value of material things, although actually they would be giving their full attention to ideals, just as today the insincere idealist gives his attention to something outside of ideals. This reversal of conditions would be in direct opposition to the primary materialistic outlook in the world with which we are now familiar. Material things put in a secondary place in all dealings between men, and in all thoughts upon the part of each idealist, would lose their attraction and interest. Those who in spite of the concept of the majority continued to seek the possession of material things, to accumulate physical wealth, would be pointed out as the dreamers, the impractical, or the hypocrites who did not live up to the principles to which they subscribed.

Such a reversal of outlook is impossible for us to comprehend insofar as all these consequences might concern the individual. We have been so saturated with the importance of tangible objects that we are unable to supplant such ideas for ideals, except as a supplementary activity or system of thought. It is true that our hypothetical world of ideals is an extreme condition. However, it illustrates the fact that human nature has a tendency to act and think in terms of extremes. In our living we are mostly influenced by a materialistic civilization. We have received our education, training, and basic concepts of life in terms of materialism. While ideals have been emphasized, they have not been placed on the level of importance of many material objects. We are trained and educated to believe that it is proper to subscribe to ideals, and that loyalty to God, to country, and fellow men is a concept worthy of our support. Actually, however, these ideals are seldom put into practice if we think they might interfere with our so-called material security or comfort.

It is obviously foolish to attempt to conceive of a world in which either materialism or idealism is a predominating factor to the exclusion of the other. A sane and reasonable consideration of the purpose of life and of the human being in a material world is to acknowledge that we are physical entities in a physical world and that we must consider the material world as well as the idealistic. The Rosicrucian philosophy bases some of its fundamental principles upon this dual theory. Our principles point out the obvious fact that body and soul exist, that there is also a material and vital life force, and that there are ideals and physical vehicles to assist in human expression. This fundamental philosophy of Rosicrucianism is always tending toward a harmonizing and balancing system of living.

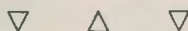
It is of extreme importance that idealism be made a dynamic factor in the lives of all human beings if the human race is to survive successfully. However, there is also a need for realism. Realism must be considered in the sense that we recognize that neither the extreme of idealism nor of materialism



is essentially the ultimate Cosmic purpose. We must realize that there is a world of material and a world of ideals, and, furthermore, that the human individual is one of the few representations of a combination of these two.

We find in man an expression of Cosmic duality. Man is body and soul; he is the example of a relationship of both the tangible and the intangible. Man functions at his highest level when both phases of this existence are taken into consideration. Dynamic idealism

therefore places emphasis in the proper manner, that is, on the realization that man must live in a material world and deal with material forces, but must know also that these forces are only means to an end. The end, or immortality, which is survival after a span of physical existence, is not dependent upon nor related to this physical world. Therefore, man's preparation for further evolution and survival must be in the world of soul and must begin within his own inner self.



Crusade for Rights of Animals

The World Federation for the Protection of Animals, representing humane societies in at least twenty-five countries, is active in the interest of a charter for animal rights. Dr. Willem Hugenholtz, Dutch president of the federation, has said, "Legislation has been passed to emancipate slaves, women, and labor. Now it is the animals' turn." The "Animal Protection Act," a proposed law, would make cruelty to animals a universally indictable offense. Judges in certain cases could deprive offenders temporarily or permanently of the right to own animals. Forms of cruelty punishable under the law include:

- Forcing animals to perform work "beyond their strength" or such as is "likely to cause pain or torment";
- Transporting animals in a manner likely to cause pain, or without adequate subsistence;
- Leaving the scene of an accident when an animal has been killed or injured;
- Forcible feeding for monetary gain;
- Training animals to perform if they are "thereby caused pain, injury and suffering";
- Beating or kicking animals; cropping the ears or tail of a dog, except when performed by a veterinary for medical reasons;
- Carrying live fish with hooks and displaying live fish or crustacea in restaurant show windows.

The proposed law does not provide for a ban on vivisection, but such would be allowed only by special government permission "if there is every possible guarantee that no needless suffering will be inflicted." It adds that "bigger grades of animals, such as horses, dogs, monkeys, and cats," should be "as far as possible precluded from vivisection."

SOME INTERESTING STATISTICS

The following are a few departmental statistics, the result of the compiling of records of certain departments at the close of the year 1952. We believe these will prove interesting to our members and many friends:

Individual pieces mailed.....	3,592,436
Individually dictated correspondence.....	115,000
* * *	
Complete staff payroll.....	\$390,369.18
(domestic and foreign)	
Printing costs.....	\$297,869.55
Annual postage.....	\$128,757.30

Mystery of the Divining Rod

By ROBERT EADIE, F.R.C.

The divining rod continues to be of public interest. The controversial nature of this subject will tend to keep it alive among thinking persons until some large-scale investigation has been satisfactorily made. This article by a member of the Rosicrucian Order constitutes a single, sincere effort in that direction. This material has been in the research files of AMORC, in the form of notes, since the transition of the author in 1944. It may hold suggestions of value to those interested.

As a boy, I had seen old Cornish miners hunt for lead with a forked stick. When they dug where the stick indicated, they always found the crevice, but not always lead.

Many years later, when in the cattle business, I had need of water on the Great Plains. I saw a man take a forked stick and indicate a certain location. When the drill was at the proper depth, there was an ample supply of water. Three feet from it the stick also indicated water, but when the spot was drilled there was no water. This, naturally, left me wondering.

When I sold the cattle ranch in 1910, I had not yet solved the matter of dowsing, but I had considered its various aspects. I learned that the forked stick was capable of finding many other things besides lead or water. I am noting here the points which I found important.

The Instrument

To be considered first is the fork or instrument. If a stick is used, it must be a true fork, that is, one having both a positive and a negative limb—not just a limb and a secondary branch. A fairly dainty fork not heavier than a thick rose-stem worked best for me. I found a fork of tamarack most usable, for it seemed to be clearest of elements in its own make-up which might otherwise have led to a response to several things (a wild plum fork, for instance, has been known to locate as many as eighty different things). A tamarack



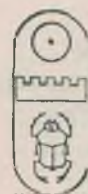
has the ability, too, of keeping its finding potentiality fresh for months. On the West Coast of the United States, a certain species of eucalyptus is the best obtainable, after the tamarack, but its finding potential stays fresh only a matter of three or

four days. I have used other forks, such as olive and willow, but have not found them satisfactory.

Neither the fork nor any other instrument will work for everyone. Only perhaps one in five men, or one in fifty or a hundred women, has the requisite polarity to handle it. Users of tobacco, alcohol, or drugs are invariably unsuccessful—the reason being, I believe, the presence in the system of unnatural, chemical, or foreign elements.

Again, the polarity of the hand is not the same in all dowsers. It is sometimes reversed. My nephew, for instance, a quite successful well-driller guaranteeing water if he chooses the drilling location, used his hands in a position the reverse of mine. For myself, I have always bound to my right wrist, as a charge, the element I desired to locate. On my left wrist as an eliminator I bound any element suspected of exerting a counterfeit vibration.

Variants of the forked stick, which I have found successful during the past eight years, are a fork made of two sizes of reeds and one using whalebone. The doubles instrument is made of carefully selected reeds, 3/32 and 2/32



inches in diameter, tightly laced together with selected strips of rattan for a length of $1\frac{1}{4}$ inches at the head, the whole length not exceeding 17 inches.

The other instrument had an oval head of carefully selected whalebone, $\frac{3}{4}$ by $15/32$ inches, with two whalebone rounds $1/16$ inch in diameter inserted in the underside. The over-all length was about 16 inches.

The method of holding the instrument is of primary importance. Hold the hands palms up, thumbs out, little fingers in, closing the fingers over the instrument. Hold the fork in such a way that the closed hands form axles for it to swing in. Not more than $4\frac{1}{2}$ inches of the ends of the instrument should be in the hands for an instrument $17\frac{1}{2}$ inches long. Hands should be held so that the same line passes through both sets of knuckles in order that the stick will not be forced over.

The fork or doubles instrument should be placed so that the angle from the closed hands to the tip of the fork is about 60 degrees to a plane through the hands parallel to the surface of the earth. In order to acquire the feel of the pull of the fork, it is good practice to take a fork of tamarack, eucalyptus, olive, peach, or some other material, and slowly move the stick from a vacant spot to a strong attractive location such as a tub of water. If the tub is placed over a good cement sidewalk, you should soon acquire the knack of distinguishing between *pull* and *no pull* on the fork, provided you have the proper personal polarity to handle the instrument.

Making an Upright

A friend of mine with one injured hand proved to me that it was possible to have results with a single upright, by placing both hands on the stick and holding one's breath. Place one hand on the upright, take a long breath, and hold it even as you would in taking careful aim and shooting. Then place the second hand around the first. The hand which is negative should be the first around the stick. The head of the stick may also be used for the charge, as in the doubles instrument. My notes are based on the charge being bound on the wrist rather than on the head of the stick. When charged and properly

balanced, the head will incline in the direction of an attraction which harmonizes with the charge, provided one is close enough. Or, if there are two attractions harmonizing with the same charge, the head of the stick will waver between them and choose the stronger.

The upright when not in use should be kept in a hollow tube in order to have it remain straight. It may be worth while to note the way in which I have constructed the most successful uprights. They were made from carefully chosen reeds about $3/32$ to $1/16$ inches in diameter. At the upper end was a tube of sufficient length to hold vials, and a stopper to hold them in. These tubes I constructed from the lower end of cattle tails, selecting and testing out suitable ones, cleaning them outside and removing the bones and cartilage so that there was left the makings of a rawhide tube with a rawhide bottom already in place. There was left from three fourths of an inch to an inch of the closing cartilage. I made sure that there were no chemicals in the water in which I washed them.

Distilled water is not always free, since the chlorine used in many city systems distills over even before the water itself. Also, the cleaning agents used in bottles in a majority of cases do not rinse out completely.

The rawhide tube was dried and cured over a glass rod $1/8$ inch larger than the vial and, of course, longer. I made the cork of rawhide from an extra tail-cartilage and cured it. I tested, after partially curing, both the tube and the cork to see that they were free from foreign elements. When I found them suitable, I drilled a small hole in the cartilage end through to the hollow of the tube, the hole being barely large enough to accommodate rawhide, reed, or whalebone upright. I made sure to center with the center of the tube in order to preserve balance. I then inserted the clear rawhide, reed, or whalebone in the hole so that the end of the upright was level with the top of the cylinder. (Rawhide uprights tend to get out of shape and soft in damp weather.) Then I let the rawhide tube shrink tightly around the upright. In later practice, the vial used for the weight was a good fused quartz without contents. The finished upright, with

the vial, should be so balanced as to stand upright when you close one hand firmly around the lower end.

Purity Essential

A heavier version of the above, with larger tube and heavier and longer reed, is useful in finding distance. Painful experience taught me the necessity of having the purest materials obtainable. The vials were made of pure imported quartz, by General Electric Company, fused in the electric arc. They were of the size and design indicated, but of no specified holding capacity. They cost more than a dollar apiece—exclusive, of course, of contents. This cost was justified because various other bottles had been found to contain Al, Sb, Bi, CaCo_3 , Cr, Fe, Pd, Ge, Mn, Se, Ti, Tl, Rb, Zn, B, Rh, or Yb.

Corks also were painstakingly tested. Various ones had to be discarded because they were found to contain Sb, Ba, Be, Bi, Cb, Cl, F, Gd, Ir, La, K, Pr, Rb, Ru, Th, Ta, Ti, V, Yb. All of these interfered with the accuracy of the work by forming combinations with the element under consideration, and so one received a response to a different set of vibrations from those intended.

Whenever possible, I found it desirable to get the metallic form of the element for use in checking. Some of these were difficult to carry—the alkali metals, for example. Metallic rubidium, prepared by the late Dr. Harlan Miner (Chief Chemist of the Welsbach Company, Gloucester, New Jersey) had to be carried in oil in a tube sealed by heat. Its vibrations can be mistaken for oil. Some of the others were carried as oxides, some as hydroxides, one or two of the earliest as carbonates or other compounds. Whenever it was available, the chemically pure quality was insisted upon. One-quarter ounce of gold, used as a standard at the mint, was obtained from the Philadelphia mint.

While using and testing a wide variety of chemical elements, as classified at present (1944), I found it not practical, nor possible, to get all of them. Illinium and some others were unobtainable. Thulium in a usable form was prohibitive in relation to its probable value. Iodine ate out cork consistently and stealthily. Phosphorus was hard to carry.

(to be continued)

It Began In Egypt



BARBERING

By JAMES C. FRENCH, M. A., F. R. C.
Curator, Rosicrucian Egyptian Museum

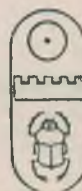
IN ancient Egypt, the barber was called the *haq*. Judging from "scenes of shaving" on the tomb walls, he led a busy life.

The Egyptians were very particular about their appearance and had a deep love of cleanliness. This was not just characteristic among the higher class for even the servants were obliged to conform to the habits of their masters who were clean shaven of face and head. The priests conformed to a program of cleanliness which included shaving the entire body every three days and bathing twice a day and twice during the night. Even the heads of young children were shaved by the barber, leaving just a few locks of hair at the sides, front and back. The women always wore their own hair, but often it was cut short—much in the style of today. The razors used were of various sizes and shapes. The barber carried them in a bag as he went from place to place plying his trade. Some of the razors had small hatchetlike blades with a handle, while others had smaller and knifelike ones.

The author of an ancient Egyptian hymn praises the hard work of the barber, describing him as going from street to street seeking customers from early morning till evening in order to earn his food.

Although baldness was practically unheard of in ancient Egypt, several prescriptions for prevention of baldness and restoration of the original color of hair have been found in the Ebers Medical Papyrus, showing the beginnings of our modern barbering arts.

The Rosicrucian Egyptian Museum has several excellent razors used by the barbers of Egypt hundreds of years ago.



Keepers of the Future

By RODMAN R. CLAYSON, Grand Master

THE past and the future are strongly linked together. Obviously the past has made possible what we have and enjoy today, and the result of actions today will determine the kind of future the world will enjoy. From every side the advancement, civilization, and culture of man are being acclaimed. Many carelessly disregard the yesterdays which made today possible.

It has taken a long time for man to reach the outlook which he now has—a longer time than a great many people care to admit. Archaeologists and anthropologists estimate that man has been a part of the earth scene for considerably more than a million years. There is conjecture that for thousands of years man may have been subhuman, or more ape-like. Flint and easily chipped stone were used as crude tools by earliest man. His remains and his tools have been found in Europe, Asia, and recently in Africa, and of course in various other places in the world. Some of the jawbones and skulls of primitive man which have been found have been given names such as the Java man, the Peking man, and the Piltdown man. Also there is the Neanderthal man, and a more recent type known as the Cro-Magnon man.

In 1951 in an excavation of the Cave of Arcy-sur-Cure, 118 miles southeast of Paris, remains were found by archaeologists which have proved to be of exceptional interest. Several excavated layers having to do with various periods of men were revealed there. The upper and lower jaws of the human fossils found at Arcy are considered to be 140,000 years old. The lower jawbone displays a massive chin, much more so than is man's chin today. These fossils definitely indicate that these were early men, and not submen or apemen. The jawbone structure is that of man, not of an ape. The



or baboon. They, too, used flint and stone tools.

So we say that man has come a long way since that time. No longer does man fight for self-preservation—that is, against the elements of nature and beasts of prey. Civilization has brought comfort and conveniences, and the sciences as we know them today. Science has brought many things of benefit to the world, such as the mechanical brains of computing instruments, the radio, radar, television, many advancements in flying, hundreds of useful by-products from crude oil, and the giant atom-smashing accelerators which experiment with the energy of the atom. Also, we have advancements in knowledge dealing with the preservation of health, radioactive tracers in therapeutics, and hundreds of thousands of implements and instruments for man's comfort and convenience. All fields of science have contributed their bit. The result of their work is available for all those who seek it.

Man has become an entity, a personality having rights, ideals, and objectives. The individual knows that it is his birthright to live life to the fullest. Man is no longer stooped with hunched shoulders as was the caveman. Today, man can stand proudly erect. No longer does man act merely by instinct as he once did. Today he thinks before he acts; or at least he should. He should not, however, have a feeling of repugnance for the evolution which has brought him where he now is. The tools of early man were flint and stone axes and scrapers. The tool of man today is his mind—the thought processes of his brain. The results of his thought

are manifested outwardly. This is possible because we all are endowed with the essence of life—the life principle which has manifested throughout the life of man in all eras; and the idea of life denotes mind and intelligence.

The evolution of early man was very slow. It extended over a period of hundreds of thousands of years. Constructive thought processes and creative imagination have caused man to experience extremely rapid evolution in the last 10,000 years.

We should make the most of our inheritance, by enhancing our personal growth with greater knowledge and understanding. We should be outstanding individuals and not subjugate ourselves to the will of others, as have millions of people for hundreds of years. We should not be followers, but exercise the ability to think and create for ourselves. We have evolved to that point where we have this necessary power within us. It is a power which must be aroused—a creative power which we can use to further our development and welfare, and that of our neighbors.

Though we are linked to the past, we are making the future in the now, the present. As we utilize our talents and faculties to the utmost we should do so with the thought in mind that these are being used not for ourselves alone, but for the benefit of others. We should endeavor to maintain a philosophical point of view. A healthy philosophy of life helps one to establish humanitarian objectives, to manifest less selfishness, and to strive for greater idealism. We should strive to express a certain amount of spirituality. Furthermore we should manifest all of the elements of mysticism, as the Rosicrucian well knows how to do.

Philosopher-Scientists

Every individual should seek to add greater warmth and light to the torch of knowledge. He should seek to remove the barriers of darkness and ignorance, a condition which subjugated the past, and which, at least in part, is still prevalent.

Regard and consideration for the collective benefit of mankind as a whole are not on a level with the tremendous advance of the findings of science.

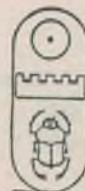
Wars have brought about an extreme scientific development. Science and its work—its researches and facts—are necessary to us, and we should learn to understand science. We must learn to lift human values and objectives to a level with the progress of science. We can become philosopher-scientists. The philosopher is concerned with satisfaction derived from ideas and ideals, while the scientist is concerned with the utilitarian aspects of the results of his work. We can assist in the advancement of mankind by relating our knowledge of science to our philosophy of life, and find for ourselves, and help others to find, security and peace of mind.

As philosopher-scientists we should be concerned with the inner feelings of the individual, the way one thinks, the cause of existence, the rights of others, and above all a true moral sense. We have the mind and the power within us today to bring about this realization. We have this ability more than did any level of civilization in the past. We should seek a unified way of living—that is, to subdue the barriers of nationalism, enlarge the group of those who have so done, and lessen the number in the group of those who have not. If enough people were concerned with the importance of united living, and with the highest of ideals, negative conditions such as political intrigue and the seeming necessity of wars would be lessened.

Bombs and Monsters

Not many years ago the tremendous advance of science in developing the atomic bomb brought fear that the world would be destroyed. We now know that it is extremely unlikely that the world, or the earth, can be destroyed by one or more explosions brought about through the development of man-made instruments. Although it is true that a large number of people could be destroyed by the use of atomic or hydrogen bombs, we hope that it will never be necessary for any government to use the hydrogen bomb.

Only thoughtful consideration for the methods of unified living with the assertion of necessary knowledge and understanding can make such holocaust and desolation improbable. Most cer-



tainly no one wishes to see civilization thrown back 140,000 years to the Arcy men of the Mousterian period, recently found in France. If we could see those people today we would look upon them as monsters. In a recent newspaper article on the development of the hydrogen bomb, it was inferred that in addition to the destruction caused by the use of such a bomb, its effects might again bring monsters and monstrosities among us. The scientific newspaper account inferred that the explosion of a hydrogen bomb could bring about a race of sterile men and, even more probably, breed mutations. Scientists infer that from a hydrogen explosion human genes would mutate and could even be destroyed. The consequences of such a thing would be obvious.

It is suggested that the explosion of a hydrogen bomb would release great and excessive quantities of carbon 14. To man, who is a higher form of life, this would constitute a real threat. It is explained that while carbon helps to make life possible, and while carbon 14 as a radioactive isotope exists in minute traces in all organic matter, too much carbon 14 can have the same effect as overexposure to X rays.

Paradoxically, just as has been the case of many other scientific developments, carbon 14 has recently been found to have a real constructive use. Dr. W. F. Libby of the University of Chicago has caused a sensation in scientific circles by determining the true date of ancient cultures through an amazing use of carbon 14. We mention the use of the hydrogen bomb and its possible effects simply to emphasize the great need for thinking people to use intelligently the implements of science.

This is not a time to be fearful; this is not a time to turn one's back selfishly upon the world and carelessly think that someone is crying, *Wolf*. Now is the time to manifest the real qualities with which each of us is endowed. It is time to manifest our spirituality, to seek even greater understanding, and to help others achieve that understanding. We must be realists and recognize facts. We must be humanitarian in our every endeavor, and humanists at all times. We are the keepers of the future; we are the keepers of the work and progress of thousands of years.

Collective Effort

It is man himself who, having evolved from simple beginnings, can set up the conditions for a new rise in life. This can come about only through collective effort. The problems of life in unified living are more important than those involved in the use of atomic and hydrogen bombs. We should be grateful that we have risen above that point where we no longer have to defend ourselves against jungle beasts and can enjoy our sleep in peace.

Instruments are being evolved which can help solve the enigma of living. The misfortunes and disappointments with which everyone is confronted can give us necessary experience to develop wisdom and strength. It is not God that brings new problems and misfortune to man; it is man who brings them upon himself. It is man who can bring order into human life in this universe. It is man who must learn to work constructively with certain natural laws, co-operate with them, and utilize them.

We are not animals in a jungle where the law is the survival of the fittest; on the other hand, our future depends upon those who are strong. In the living of life and the acquisition of understanding and knowledge, all can be strong. We have come a long way, and something great is being built from life. We can contribute to that which is nobler and more spiritual. We have learned how to preserve life, how to bridge rivers, to fly airships, and to navigate the seas. Man has gained supremacy over many things, but he has yet to gain supremacy over his own selfish ideas.

There came a time in history when necessity forced man to use his mental processes constructively. The extreme necessity of finding ways to preserve life as experienced by men of the Mousterian age no longer exists. There are now new necessities; and, as present problems are overcome, new problems will make necessary newer thought and newer adaptability.

Every individual should assert self-mastery. He should not be a creature of his own thoughtless impulses. In his human evolution man must realize his kinship with others. He must feel a greater love for all humanity. He must

be as strong and as thoughtful as he expects others to be.

There can be a life of peace and abundance for everyone. There must be desire and aspiration. We must work understandingly with our physical, mental, and spiritual resources. We all can help to create a better world. In many little ways we can speak constructively instead of disconcertingly to our troubled friends. We can help to bring them peace of mind. In their consciousness we can plant seeds that may eventually grow, bringing them freedom from personal anxieties and troubles.

Help others to have the understanding, freedom, and comfort that you

would have. In refining yourself, you are helping to refine humanity. With others seek sincerely for the upliftment, enlightenment, self-reliance, and inspiration of mankind. Help others to experience the spirituality and consciousness of the divinity which you have realized. Contribute in every way that you possibly can toward making the past a strong and sturdy foundation upon which is being built in the present an edifice of understanding, greater knowledge, and spirituality. This accomplishment will be a beacon light of hope and encouragement to those who follow us in the future. With our heritage we are the keepers of the future.



The Habitual Criminal

(Continued from Page 92)

this training and increased self-understanding to establish himself firmly in the society into which he is being released. It is very seldom that a real influx of inner motivation to change his ways—a true conversion experience—can be brought about in a few months, but a great deal of effective work can be done with the men during even a short period.

The Psychologist in the Penal Reform Institution can thus deal effectively with the immediate problem of those who are criminals now. The most effective solution to the problem of criminality (and this is a long-range program which will decrease the incidence of all personality abnormalities and maladjustments, criminal or otherwise) is *prevention*, through the elimination or betterment of the adverse conditions which contribute to the problem. The establishment of Mental Health Clinics and Centers in all communities will definitely be an important factor in bringing about normal personality development in the children in these areas.

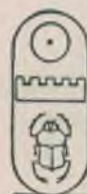
Self-discipline and Normality

The truly "normal" person should be the self-disciplined person who car-

ries within his own conscious awareness a direct knowledge (emotional experience) of right and wrong, good and bad, and who conducts himself according to this inner guide. Such a person would need no sanctions other than his own conscience to keep him from violating man-made laws, or from running counter to the immutable Cosmic and Spiritual laws.

The criminal falls far short of this ideal. Even the so-called "normal" or "average" person has an imperfectly developed conscience or inner sense of right and wrong. Too often, he lacks the moral strength to follow the faint inner urges of his conscience rather than the strong direct urges of the body and the intellect; and so, while the average person may not actually break the laws of the land, he often adheres to their letter rather than to their spirit.

The human being possesses a definite feeling or emotion which is the expression of the spiritual part of man. Until all men develop this inner guide to right and wrong and learn to exercise control over their drives and emotions, by applying this guidance to their conduct, wars and crime will remain the lot of mankind.





THE Light and Shadow Club of San Jose presented its second unusual exhibit in the San Jose Art Gallery of the Rosicrucian Egyptian, Oriental Museum during January. There were four classifications of the photographs exhibited: Nature's Mood; Still Life; Satirical Surrealism, and People. Although not so large as last year's, this collection is imaginative and satisfying. The artist's preoccupation with particular problems is naturally as evident as ever; yet the layman's immediate response is to the effect. Sometimes he is pleased; sometimes he is left unmoved. Limited as the medium is, these members of The Light and Shadow Club are making it richly expressive.

On two occasions during the month, lectures and slides aided gallery visitors materially in the matter of appreciation and evaluation.

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This reporter oftentimes gets to open the lid of something called *Professional File* in the Department of Records here at the Park. Always before the lid snaps to, he glimpses many names and professions of interest. Under the heading "Entomologist" the other day he spied the name of Lester W. Hanna of Forest Grove, Oregon. Now Frater Hanna has written a book called *Hanna's Handbook of Agricultural Chemicals* just recently on the market. A copy has been sent for Park use. It covers fertilizers, fumigants, fungicides, insecticides, weed killers, and miscellaneous information covering the properties, use, and toxicity of commercially available chemicals.

Since the necessities of life are of interest to everyone and since so many

of those necessities are bound up with agriculture, everyone should be concerned with the subject. The layman whether he wants to know an effective and nonpoisonous insecticide or whether he just wants to know something about potash, boron, or calcium will find it in this handbook. And farmers whether they are of the organic group or just plain users of commercial fertilizers will discover the handbook reliable.

* * *

Another name in the Professional File, under "Industrial Consultant," is P. A. Belanger of Red Lion, Pennsylvania. For fifteen years, Frater Belanger has been carrying on research in the matter of job evaluation. With the aim of enlisting others in the search for the ideal job-evaluation scale, he organized the Association for the Advancement of Job Evaluation. Since 1947 *something* said to be a Universal Plan for job evaluation, for employee classification, and for merit rating has been copyrighted and is being tested by industrial concerns. Frater Belanger is using the plan himself in connection with the Wage Administration Consultants with which he is associated.

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All former students of Rose-Croix University have no doubt received their copy of the *Alumni Bulletin* and are already making final arrangements for this year's sojourn in Rosicrucian Park. Everything in the bulletin is designed to recall those exciting weeks when philosophy, physics, and high good-humor filled the California air. If you have never attended RCU, you must know someone who did—its students come from all over the globe; so, borrow a copy of the bulletin and read "Notes from the Herbalist"; "Nine-

Point Program of the Alumni Association"; "The Script of the Candle-Light Ceremony"; and "About our Anthem." After that, send for your copy of *The Story of Learning*, so that you'll have your matriculation studies completed by Monday, June 22, 1953, when Rose-Croix University opens.

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It may not be of great importance, may not be of permanent significance, but something has been occurring regularly and with increasing frequency for these past few months. It may be the weather, or proximity, synchronism, happenstance, or plain what not, but we've noticed it. Since we can't get anyone else to answer, maybe you can explain it: Why are Neophytes—some of them from as far away as Istanbul and Peoria—all flocking to Rosicrucian Park for a look-see?

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New chapters in fraternalism are being written in various places where groups of Rosicrucians are concentrated in sufficient numbers to make organization possible. The latest additions to our roster of Rosicrucian chapters throughout this jurisdiction are those reported in Long Island, Dallas, and Albuquerque in the States; Hamilton, Ontario, and Calgary, Alberta, in the north, and Matanzas, Cuba, Port-au-Prince,

Haiti, and Lima, Peru, in the south.

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New members and Neophytes seem constantly perplexed as to the statement that the Rosicrucian Order is not a religion. Maybe you were, too, when you began your studies. Perhaps even now, you find yourself uncertain when you attempt to explain the difference to someone else. Did you read the article in the *January Digest* by the Emperor on this subject? You'll find it just what you want, especially this paragraph:

"There are many persons who are hungry for what the Rosicrucian Order has to offer. They have not read works on philosophy, mysticism, or metaphysics. It is only in orthodox religious circles that they have read reference to the inner nature and power of man. Having outgrown those orthodox conceptions, they do not know exactly where to turn. Some leaflet or advertisement of AMORC may awaken a response within them; however, the terms used in the leaflet or advertisement are reminiscent of their former religious associations. Obviously they wish to be certain that they are not once again becoming a part of an orthodox religious sect. For this reason we stress the phrase: Not a Religious Organization."

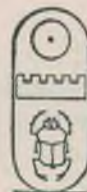
ALL MEMBERS—ATTENTION!

Civilization: Shall We Lift It Higher?

Civilization is the product of man's creative mind. From the elements of the earth man has shaped it. As man has given unto civilization, so will it give unto him. It will advance only to the degree that man is its master. Whenever civilization enslaves the human mind that gave it existence, then it will crash, and beneath its weight will humanity be crushed. In the present it is the duty of every man and woman to exert, at all times, the power of their minds to lift civilization higher so that the advantages it affords may be theirs. We ask every Rosicrucian to please write at once for a package of Rosicrucian literature to distribute among friends, or place informative leaflets where people may find them. It is a Rosicrucian duty to cultivate human intelligence so that this intelligence may elevate civilization. Don't delay. Write now, to the address below, for the free package of attractive, assorted literature (also ask for the booklet, "Things You Can Do To Help").

ROSICRUCIAN EXTENSION DEPARTMENT

Rosicrucian Park, San Jose, California, U. S. A.



Primitive Thinking and Superstitions

PART TWO

By RALPH M. LEWIS, F.R.C.

PSYCHOLOGICALLY, the primitive mind is unable to satisfactorily distinguish between its own notions and realities. In other words, it makes its notions as real as the things of the world which it experiences. There are many examples of the practice of the law of similarity in magic. The branch of magic which makes use of this law is called *imitative magic*. Aborigines are known to make effigies, little images, of their enemies. Then they pierce these effigies in the region of some vital organ, as the heart, with a needle or some other sharp instrument. At the same time they utter incantations for the conjuring of certain supernatural powers. Because of the *similarity* between the living person and the effigy which the aborigines have created, the enemy is expected to actually suffer severe pain in his heart when the effigy, or image of him, is pierced in that region.

If an aborigine intends immediate death for his victim, he may burn the effigy. Such an act is an example of the imitative concept. The similarity between the enemy and the effigy constitutes to the primitive mind a sympathetic bond between them. Therefore, whatever is done to the effigy is transmitted, by means of this sympathetic bond, to the person it represents.

An example of the law of contagion, the second principle of magic, is to get hairs or fingernail parings of an enemy, an intended victim. Then these are



mixed with beeswax or some other substance from which is formed an effigy of the victim. The effigy is then burned while the intended victim is execrated by incantation. The psychological principle underlying contagious magic is the actualizing of the abstract notion of unity. All physical elements that compose a person—his hair, teeth, limbs, even his clothing, and any jewelry he wears—are all integrated and united to make up that person. The idea of coherence or unity, therefore, is a strong suggestion to all minds, and particularly to the primitive one. This abstract notion of unity is then conceived as being an ethereal substance and having reality itself. It is thought to be equal in reality to the parts of

which it consists. Consequently, what is done to any part is transmitted, by the means of the abstract element, the unity, to the distant person. By putting together articles of the individual's clothing, some of the hairs of his body and parts of his fingernails, and affecting these in some manner, one transmits this effect, by the ethereal unity, to the person or victim himself.

Perhaps you say that people of the civilized world, those of the progressive nations, do not think in that way. We agree with you. Few, if any, civilized people pierce effigies with needles. Nonetheless, there are many millions of civilized persons *who do* pursue the same primitive thinking of magical practices. The majority of our super-

stitutions prevail today only because primitive thinking does also.

Superstition is the result of the substituting of imaginary causes for actual ones. The human mind is never content with a mystery, to allow something to remain unsolved. If it cannot find the solution in the circumstances themselves, then the mind provides one. Whenever the cause of some happening or circumstances cannot be perceived, you will then have the borderline of superstition. These imaginary causes arise principally from our emotional responses to environment, how we act under strange and unfamiliar circumstances. Our fear or our anger with respect to something may produce imaginary causes of the event. When the cause of a phenomenon is not immediately perceived, the reaction of the individual to such circumstances constitutes a powerful suggestion for inventing an explanation. The mind associates with the event all those ideas, the result of its experiences, which might or which could have caused the happening.

For an analogy, one may see a tremendous rain of meteors from the sky, unlike anything he has ever previously experienced, or similar to an event that occurred in the Middle Ages. As he gazes upon this awesome sight, he cannot immediately discern any physical cause for it. The mind then asks, What could cause such an exception to normal events? The thought arises that, since it appears to be an exception to nature, it must have been supernaturally ordained. It is the will of God, perhaps. Subsequent questions might be, Why then should God instigate this phenomenon? What purpose lies behind it? At this point there enters the effect of the special religious training of the individual, the dogma of his beliefs and his social beliefs as well. Perhaps he then thinks it is to be the end of the world or maybe the coming of the Judgment Day.

Unsound Beliefs

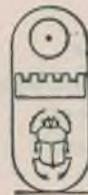
Modern superstitions are innumerable. Every land has its own as well as inherited ones. A few of these will illustrate the primitive thinking that lies behind them. They will reveal the substitution of abstract ideas for reali-

ties. There is an old superstition that harm may be done a person or thing by stepping over the individual or over the object. This is a widespread misconception. Bagonda natives think that, if a woman steps over a man's weapons, such as a sword, spear, bow, and arrows, thereafter he will not be able to shoot accurately and will fail in the hunt. South Slavonians think that to step over a person is to communicate to him all of the maladies and illnesses of the person who does the stepping. It is a common belief in France, Belgium, Germany, and in America as well, among many people, that to step over a child is to hinder its growth.

What is the probable reasoning behind this superstitious belief? There is, psychologically, a strong suggestion behind the act of stepping over anything. To step over a thing is to circumvent it, that is, to indicate a superiority of status to the thing which is stepped over. As a result, the stepping implies the confining or the limiting of the qualities or the powers of that over which one steps. Thus to step over a child is to some way inhibit, by this act of superiority, the growth of the child, to signify its limits and its subordination to the supremacy one displays in stepping over it.

The custom of saying "God bless you," or its equivalent in various languages, when someone sneezes, is of very early origin. It has long been taught that the soul enters the body and leaves it with the breath. This is mystically and, we might say, psychologically sound. Likewise, however, many of the ancients thought that demons and unwanted spirits were included in the being through his breathing—that in some way they crept in with the breathing. Sneezing was then presumed to be the means of dispelling these undesirable forces. The soul ejected the unwanted entities by the sneezing process. Consequently, after the sneeze the person was blessed for being purified, for purging himself of such entities.

We have often heard the expression that someone got out of bed on the wrong foot that morning—perhaps because of his temper or his behavior during the day. This expression is from old German folklore. It is also an excellent example of the simple associa-



tion of ideas. Somewhere in the past certain qualities of behavior became associated with the right or the left foot. Thus good behavior was associated with the right foot and bad behavior with the left. It follows that when one displayed bad temper during the day, he must have got out of bed on the left foot that morning.

In games of chance or gambling, though they may not so express themselves, many think that there is an intangible connection between their acts and what they call *luck*. Another word for luck is fortune. They think that fortune is, in a sense, a *mind cause*, that it is a sort of disembodied universal intelligence which has certain purposes to fulfill. They further believe that there is a relation between the purposes of fortune and certain objects that are used in gambling. The gambler is not able to perceive in his cards or in his dice that *the law of probability* applies to, and actually accounts for, the success or failure which he has. So he imagines instead that supernatural causes have their influence, that the numbers on his cards or his dice are in some way able to invoke the supernatural mind cause or fortune. Consequently by manipulating the gambling devices he hopes to bring about that particular combination which will set into motion the causes of fortune in his behalf.

Many of the superstitions prevalent today are not realized to be such. They are really survivals of customs. The individual has never inquired into their origin or plausibility. We would like to add, however, that superstitions have no connection with errors of judgment. When an individual intelligently tries to arrive at a point of knowledge and makes an error in doing so, he is not superstitious in the falsity of his conclusions. For example, for centuries men thought that heavy objects would always fall more rapidly than light ones. This was a logical assumption, for observation seemed to prove it. A stone thrown into the air would fall more rapidly than a feather. However, Galileo, by his experiments, proved that this observation and assumption were false. He showed that the only reason a light object does not fall as rapidly as a heavy one is that it is impeded

by air. If both are placed in a vacuum or a semi-vacuum, they will fall alike. Now, the proofs that Galileo brought forth did not make superstitious all those persons who had thought differently. They had relied on observation and judged their observation wrongly but they had not substituted imaginary causes.

When ordinary experience seems to provide the truth of a circumstance, such a belief, even if proved false later, is not a superstition. False judgment is not a superstition unless it can be shown that primitive thinking was the basis of such judgment. For example, during many centuries the atom was thought to be indivisible. It was thought to be not only the smallest complete form of matter but the smallest *particle* of matter. Now we know that that assumption was not true. We know that there are many particles of matter, such as electrons, protons, neutrons, and others. Those who believed that the atom was indivisible were not exhibiting a superstitious mind. They were limited by the technical development and facts of their day. We consider many things of today as being factual. They seem to be so from our observation, from the use of our reasoning powers. However, they may be proved in the future to be other than we think them. Our mistake would then be one of judgment but not a superstition. We can say that no man is superstitious who tries to tie his judgment fast to a demonstrable experience.

Modern Fallacies

Ideals are often superstitions or fallacies because they are not taken out of the realm of the abstract and subjected to experience or to something more tangible. Abstraction is not truth. The abstract notion may appear self-evident to us but that does not make it a reality. Certainly a truth must have some pragmatic value. It must have more of a universal nature than the separate ideas in each of our respective minds. Otherwise, there would be as many separate truths as there are separate people; and our individual truths, those things which we personally hold to be true, would lead us apart. What we consider truth must be projected from our consciousness in such

a manner that it can be perceived and understood by others. If the truth were something highly personal to the individual alone, it would not bring about satisfaction to others, such as is needed for the harmony of a united society. If any ideal which an individual has cannot cloak itself in the substance of empirical experience—something that can be objectively perceived or realized to some degree at least—it may be, and most likely is, a superstition or a fallacy.

Many fallacies which we perpetuate today bear evidence of primitive thinking. They are abstract thoughts which we erroneously believe have roots in experience. Let us take the common fallacy that *up* and *down* are realities. In nature, there is no quality, or direction, if you wish, as up or down. These are related only to the position which the observer takes. Up is always in relation to the head and down is always in relation to the feet. We are the ones who have arbitrarily established that rule. No matter where our feet are planted, above our head is *up* in relation to our position. We look up to Mars, but if there were human intelligences on Mars they would look up to our earth as well. In each case the man on Mars and the man on earth would be looking above his head and *up* would be in relation to where his feet are. The man standing on the North Pole is looking up when he gazes into the sky. Likewise the man at the South Pole is looking up when he looks into the heavens and yet both of them are looking in opposite directions. *Up* is in relation to their minds and their positions. It is not a reality in nature.

Another fallacy is the belief that nature is *good*. Nature is neither good nor is it bad as the human mind understands these words. The human relates the effects of natural phenomena to his own particular interest. Those effects

that he finds beneficial he calls *good*; those which he dislikes he calls *bad*. Man, of course, has associated nature with the Supreme Deity or with God. Consequently, man believes that nature is always striving for good, that it has as its purpose the bringing of happiness and pleasure to man. The proof of this inconsistency is that man finds it very difficult to reconcile certain phenomena of nature with goodness. It is hard to explain how an earthquake, a flood, a volcanic eruption, is part of nature's display of goodness to man.

There is another fallacy which I will mention at this time, but it is a controversial one. It is the belief that complexity in the nature of an organism, whatever it may be, is proof of the evolution or development of nature. Nature has set no standard as a final or as a perfect end toward which it is striving. It is true and demonstrable that there are *processes* in nature which bring about complex forms or realities just as the acorn becomes the oak tree. However, such is not an indication that the complexity of the oak tree is the effect of a teleological cause. In other words, it does not indicate that the oak tree is more important to nature than is the acorn.

Something to Remember

In conclusion, here are three simple rules for the avoidance of superstition:

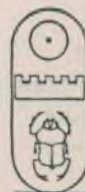
A. Do not accept as a reality any traditional concept if there are against it either contrary facts or equally logical arguments.

B. Do not assume that there is any *actual* connection between things and events merely because they are associated in objective experience.

C. Make a thorough inquiry before assuming that your emotional or your psychic feelings have an actual physical counterpart.

FOR AMORC MEMBERS

The New York City Lodge invites all active AMORC members to attend the New Year's ritualistic festivities. This event is scheduled for Monday, March 23, at 7:30 p.m., in the Roosevelt Room, Pythian Temple, 135 West 70th Street.



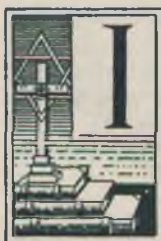


Development of Personality

By DR. H. SPENCER LEWIS, F. R. C.

(From the *Rosicrucian Digest*, September 1931)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



IN talking with various master artists regarding the success of their work in portrait painting, I have been told that the attractiveness noticed in such portraits as they are willing to paint is the result of their effort to put on the canvas the subtle, almost intangible and immaterial attractiveness, the soul-personality, of the sitter. They frankly admit that any good artist can paint a portrait of a man or a woman and put all of the physical attractiveness into it that has made some artists unjustly renowned as true portraitists. A long and shapely nose, a long and shapely neck, pearl-like ears, delicately formed lips, large and sparkling eyes, delicately curved eyebrows, and similar tricks of physical compositions in painting do not produce a picture that people rave about and stand and look at and wonder what it is that holds them spell-bound. Look at the famous picture of Mona Lisa, by Da Vinci, and see if you can tell what it is that has made millions of women envy it while standing fascinated before it, and what it is that has made them feel a pang of jealousy when men have stood long before the picture and said, "There is an attractive personality."

As you analyze the features, the face,

the head, the neck, the shoulders, and the entire composition, the coloring, the light and shade, all the small details of the picture, you do not see a single thing that you would want to have as a personal asset in a physical sense. The face is not pretty, the eyes are not beautiful, and in a purely physical sense the woman in that picture could walk down one of the main boulevards of our city today without having anyone turn his head to look at her. But Da Vinci discovered and then registered and finally revealed in his canvas the real personality within, and it is that personality that is magnetic and attractive to a high degree. I have seen faces of old men and old women, wrinkled and in every way the very opposite of what Elizabeth Arden would consider an excellent example of her cosmetic craftsmanship or physical rejuvenation. Yet there was an attractiveness in these faces that was unmistakable and as easily recognizable by men and women, young and old, as by an expert.

In the first place, the desire for an attractive personality is usually born in the heart or mind of a person who is suffering from some inferiority. Without any doubt it is the inferior mind, the inferior intellect, and the spiritually inferior person who becomes aware of this deficiency and seeks to make up for it by an outer display of an outer

show and proceeds to develop a physical attractiveness as a substitute for the real attractiveness.

On the other hand, a majority of those who are attempting to increase their personal attractiveness may have some degree of real attractiveness that has served them well on proper occasions, and a consciousness of this has led them to believe that an increase of this power or this influence would be of greater service to them. But they have failed to understand what was the real attractiveness which they naturally possessed. In the mad search for the secret of such attractiveness, many women and some men have become convinced that if they develop a degree of outstanding strength in appearance and mental domination that they will have all portals and all avenues opened to them and that the entire course of their lives will change.

This leads gradually to a belief that an attractive personality is that something about a person who is domineering, bold, outstanding, and bombastic in action, that attracts attention. Many of these women would hesitate to wear a green dress, with a red sash tied around the waist, and a large yellow hat and purple shoes for the sake of attracting attention by walking down the highway, yet what they are attempting to do in the way of attracting personality is much like wearing garish clothing or outlandish physical adornments.

Overflow of Inner Beauty

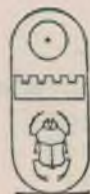
The real secret of personality lies in the inner self, in the soul or spiritual self. It is a subtle thing that is too indefinite to be described, even by words, and most certainly it is something that cannot be hung upon the body and taken off at will or developed overnight.

I think that Clarence A. Barbour did excellently when he expressed this idea in the following words: "There are two sorts of action in which we are able to indulge: voluntary and involuntary. It is the involuntary action that produces the overflow of personality. This overflow of personality is the thing that we do without thinking about it or knowing that we do it. We all play an accompaniment to our own life. . . . The involuntary expression should always

echo the inward character. That is what we call *integrity of character*. . . . It is the unconscious overflow of personality which is the true index of character and is the force that acts upon and strikes the external world and the people who inhabit it. . . . The thing that determines the overflow of personality is like the overflow of water in a reservoir, the quality of the personality beyond it."

In other words, real personality is built up inwardly through the evolution, growth, and development of the real part of ourselves. First, the spiritual values; second, the psychic comprehension, and understanding of things; and third, the fortifying of the strong traits of character will build up and create a continuous flow of subtle personality that becomes so abundant in its quantity and so magnetic in its quality that it simply overflows when we are least conscious of it and attracts and influences others without the least effort on our part.

The strange thing about all of this is that the very points or principles which are important factors in the building up of a strong inner personality are the very opposite of those which are being willfully developed outwardly in the hope of attaining a magnetic personality. Among these principal factors are humility, tenderness, toleration, sympathy, universal love, a persistent and consistent desire for justice and fair play, a readiness to serve and give rather than to be served and to receive, an increasing desire to see the beautiful things of life, to express good will through thoughts and to promote only constructive acts. Are not these factors the very opposite of those which are exploited as assets of an outer personality? Do not all of the public and highly prized courses of instruction on the development of personality insist that first and above all you must "be yourself"? Do they not urge the use of affirmations and the assumption of an attitude that reflects superiority rather than humbleness? Do they not insist that you shall demand rather than command respect, service, attention, gifts, and fictitious love and admiration? Do they not teach that intolerance, aloofness, extreme discrimination, artificial preferences, and a high and mighty attitude are the



things which attract attention and cause others to think well of you?

I hope that the world will be delivered from an increase in this campaign of madness for attractive personality, for if it continues the time is not far distant when each and every person we meet will be an individualized god, an ultra-supreme being and unapproachable, except on bended knees and in utter humility; and yet there will be none to bend on knees or to serve or to pay adoration to others. We shall have a conflict and a contest hourly and daily and on all occasions and in all places, among all men and women, for the supreme position of personality and dominion of character

and kingship of self. What a mess it will be! Probably some of us will then take ourselves away to some South Sea island and try to find a humble little creature living alone who is not only free from the contaminating influences of free lectures and wonderful books on the development of personality but free from the contact with anyone to pay adoration to his personality. And here we may find a man and a woman living humbly and sweetly, and yet so attractive in all that really constitutes personality that we will say to ourselves, "At last we have found real children of God and that which we can adore and admire as truly magnetic, attractive, and beautiful."



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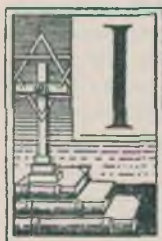
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**The
Rosicrucian
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March
1953**



Apollonius of Tyana

By PERCY PIGOTT, F. R. C.



IN one of his works, Bulwer Lytton stated that "mean souls, the earth's majority, are worth the hope and the agony of the noble souls, the everlastingly suffering and aspiring few." One need not entirely subscribe to this view, but it is of course a simple fact of history that men have stoned their prophets, burnt their saints, and scorned the wisdom of their sages. For his wisdom, Apollonius too was scorned. And who was Apollonius?

We have a complete and reasonably reliable record of this great Greek mystic of the first century. The Empress Julia Donna, wife of Septimus Severus (who kept a bust of Apollonius in his private sanctum), handed to Philostratus the memoirs written by Damis, a devoted companion of Apollonius on all his journeys. Philostratus was commissioned to write the biography which has come down to us. In addition there was a history about Apollonius by an admirer called *Maximus*, and a treatise, now lost, was written by the sage himself—some of his letters have remained.

Shortly before the birth of Apollonius at Tyana in Cappadocia, his mother had a vision of a god. When she asked him what sort of a child she would bear, he replied: "Myself."

"Who are you?" she then questioned.

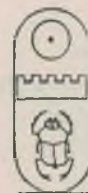
"Proteus, a god of Egypt," was the reply.

As her time approached she was

warned to go out into a meadow. There her son was born. The natives tell how, at the time of the birth, a thunderbolt which was about to fall on the earth reversed its process and returned to the regions from which it had been launched.

At an early age, Apollonius was removed to Aegae for his education. He attended lectures on Plato and Epicurus, but was most attracted to the philosophy of Pythagoras, which he studied with great ardor, adopting the Pythagorean discipline and following it rigidly for the remainder of his long life. He renounced flesh diet, wine, even shoes, and wore only linen garments. He subjected himself in due course to a period of five years' silence. On one occasion, during these five years, he arrived at the city of Aspendus in Pamphylia, where the inhabitants were about to murder a rich merchant who had bought all the corn for export while they went hungry. Apollonius by his dignity of mien, by beckoning and gesture, obtained the attention of the crowd, soothed their anger, and presumably equitably distributed the corn. After the completion of the five years of silence, Philostratus tells us that, "his [Apollonius] words had a ring about them as of the dooms delivered by a sceptred king."

If it is true, as St. Mark states in his Gospel, that we can always discern a true believer (initiate) because he can lay his hands upon the sick and they will be healed, Apollonius was certain-



ly a true initiate. At Aegae was a temple dedicated to Aesclepius, the god of healing. Here his cures were so numerous and so successful that people flocked to the temple—so much so that when anyone was seen hurrying through the streets, he would be asked, "Art going to see the stripling?" Apollonius was known as the stripling for he was then only a youth.

Knowledge through Travel

During the whole of his life, Apollonius was always seeking knowledge, more especially arcane knowledge. For this purpose he set out for Persia, Babylon, and India so that he might make contact with the Magi, and with the Brahmans of India. The first city he reached was Nineveh. Here he met Damis, who became his disciple and constant companion. Together they journeyed to Babylon. Apollonius told the satrap on the frontier (who was surprised to find that he needed no interpreter) that he would be glad to see the king. He found him very friendly, and accepted his advice to cultivate good relations with the Magi, whom he, of course, visited, and subsequently described as "wise men, but not in all respects." Apollonius and Damis remained nearly two years in Babylon, and then went to India, the king having provided them with a guide and camels.

On their way they found some memories of Alexander the Great still lingering, and learned that the Brahmans had never been subjected to his rule. They verified the geography of Pythagoras. They were also given a letter to Iarchas, the oldest of the sages. These Indian mystics dwelt upon a hill, and when Apollonius arrived he was shown that they were not only expecting him, but also that they were perfectly familiar with his entire past life. Of these philosophers, Apollonius said after his return, "I saw Indian Brahmans living upon the earth and yet not on it, and fortified without fortifications, possessing nothing, yet having the riches of all men."

On his return, Apollonius visited the many temples of Asia and North Africa. The people of Ephesus, being afflicted with a plague, appealed to him for help. He responded at once and

stayed the course of the epidemic. Crowds would seek to travel on the same ship upon which he was due to sail, for they assumed that the great mystic was master of tempests. It seems to have been at the shrine of Orpheus in Lesbos that, after repeating a prayer which the Brahmans had told him they used when desiring contact with one of their ancient heroes, Apollonius during the night-watch conversed with Achilles. The beauty of Achilles, he said, had never been sufficiently praised, not even by Homer. The most startling historical information he learned from the hero of Troy was that Helen had never been in that city.

Initiations and Miracles

Apollonius offered himself as a candidate for initiation into the Eleusinian Mysteries. He was refused; the hierophant classified him as a wizard and a charlatan. This confirms Bulwer Lytton's views about mean souls. Apollonius, however, seems to have offered himself as an example to others (as did Jesus when he came to John for baptism), for he declared he knew more about the initiatory rite than did the hierophant.

Nero's magistrate, Tigellinus, had his suspicions aroused, concerning the "too popular reformer." He had Apollonius arrested upon a charge of impiety towards Nero. An indictment was prepared. It was handed to Tigellinus as he sat at judgment. Tigellinus himself unfolded it, and, behold, it was blank. "You may go," he said to Apollonius; "you are too strong for me."

It was shortly after this that he is reported to have worked his most wonderful miracle. A maiden belonging to a consular family had died. Meeting the bier and the mourners, Apollonius stopped the procession and touched the girl with his hand. She awoke from her sleep of death.

Vespasian valued the wisdom of this great mystic; he searched for him and found him in one of the temples. "Do thou make me king," pleaded Vespasian. Apollonius replied that he had already prayed to that effect and that he need have no fears.

Subsequently, he journeyed with his companions to the upper Nile, there to make acquaintance with the Gymnoso-

phists, that is, the naked philosophers, who were the precursors of the monks of Thebaid, according to Mr. F. C. Conybeare, the translator of Philostratus' work. He ranked their wisdom as being much inferior to that of the Brahmins. It was during this visit that Euphrates, a close companion and would-be disciple, began to spread slander about his master. It was perhaps because of this that the Emperor Domitian ordered Apollonius to be arrested. He accused him of murdering a boy so that he might use his entrails for divination. The sage prepared his defense and closed it with the words, "Thou shalt not kill me, since I tell thee I am not mortal." Then he quitted the court in a godlike and dignified manner. Instead of having him pursued and re-arrested, the tyrant left him unmolested. When Domitian shortly afterwards was assassinated in Rome, Apollonius clairvoyantly witnessed the deed although he himself was in Ephesus.

How did this great initiate die? To quote Philostratus, "with regard to the manner in which he died, if he actually did die, there are many stories." Perhaps the most significant one is that which describes how the doors of a temple in Crete opened to receive him and closed after he had passed through—and a chorus of maiden voices was heard singing, "Hasten thou from earth, hasten thou to heaven, hasten." After his passing, it was said of him that he still continued to preach the immortality of the soul. There was, for instance, a group of youths discussing philosophy. One refused to accept the doctrine of man's immortality. Soon, however, he started up crying, "I believe thee. I believe thee. Do you not see," he asked his companions, "Apollonius who has been present listening to our discussion?"

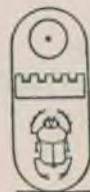
There is a bust of this philosopher in the Capitoline Museum. His broad, open forehead and shaggy visage gives an impression of dignity and quiet strength. Any works he may have written have been lost. Many of his letters, however, have come down to us. In one to Euphrates, he quotes Plato as saying that "true virtue recognizes no master." Writing to Lesbonax, he urges him to try to be poor as an individual, but to be rich as a member

of humanity. "Not to exist at all is nothing," he says to another correspondent, "but to exist is pain and weariness." Again, "Good men deserve what they have; the bad live badly even if they are prosperous."

The Christhood Pattern

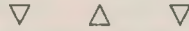
It needs no particular scholarship to notice how extraordinarily the life of Apollonius parallels the Gospel story of the life of Jesus. The birth of each was foretold, and was accompanied by prophetic statements. Jesus was born in a manger; Apollonius, in a meadow. Each claimed to be immortal and each was considered to be the incarnation of a god. Each one was betrayed by an intimate follower. Jesus, when only twelve years old, discussed theological doctrines with the scribes; Apollonius when only sixteen performed remarkable miracles of healing. In fact each one possessed remarkable healing power. We have no account in the Gospels of any distant journeys which Jesus may have taken; but the late Dr. H. Spencer Lewis in his *Mystical Life of Jesus* records Jesus as visiting the same countries for the same reason as did the mystic of Tyana. As Jesus met his forbears during the transfiguration, so Apollonius conversed with Achilles. Each suffered under the civil power. Each raised a young girl from the dead. Of each it was said by some of his followers that he was received into heaven while still in the flesh. Each one of these personalities, after passing, reappeared on earth and converted the unbelief of a disciple into belief.

After the demise of Apollonius, a shrine was erected at Tyana where worshipers for a time directed their prayers to him. But on the whole he has been much forgotten, perhaps because of fanatical partisanship. Christian theologians and historians were afraid he would be set up, by anti-Christian writers, as a rival to the founder of Christianity. This he was, to some extent, and thereupon the Christian theologians, especially Eusebius, held him up as a charlatan. His memory was revived by Voltaire for the same purpose as it was by the early anti-Christian writers. He was forgotten again until, Jacob Buckhardt,



the German historian of the age of Constantine, referred to him as one "who goes about barefoot in a linen garment, enjoys no animal food or wine, touches no woman, gives away his possessions, knows all and understands all—even the language of ani-

mals—appears in the midst of famine and insurrection like a god, works miracle upon miracle, exorcises demons and raises the dead." This seems again to raise the question as to whether Apollonius of Tyana was a mortal or an immortal.



Strange Phenomena

THE IDES OF MARCH

By ARTHUR C. PIEPENBRINK, M. A., F. R. C.



ANY an occasion that was to happen on the date of March 15 has been delayed or put off until another day. A young couple in Illinois postponed their wedding one week in order to avoid the fateful Ides of March.

Ever since Shakespeare wrote his memorable play *Julius Caesar*, the Ides of March has taken on the characteristics of a hex day similar to that of Friday the 13th. The words of warning given Caesar, "Beware the Ides of March," foretold his death, and carried an awesome significance into the present century.

Actually, the Ides were days of rejoicing and festivity in Caesar's time. There were not only Ides of March, but also of the other months. The Ides

were either the 13th or the 15th day of the respective lunar months, and were occasioned by the appearance of the full moon. Ides were sacred to Jupiter, the Roman supreme deity of the heavens, for on that day the two great heavenly bodies, the sun and the moon, supplied continuous light during the twenty-four hours.

The conspiracy against Caesar had almost ripened just prior to the Ides of March, and consequently the Ides, with its large crowds and festive gatherings, furnished a perfect setting for his slayers. Thus it happened that Caesar was warned to be watchful on that particular holiday.

Today, with a solar year of 365 days, the Ides no longer fall on any special day of the month, and consequently have no reference to March 15.

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Sao Paulo: Sao Paulo Chapter, Rua Riachuelo 275, 8° Andar, Salas 815-16, H. De Paula Franca, Master, 10° Andar, Ave. Rangel Pestana 271.

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Hamilton, Ont.: Hamilton Chapter, 194 Main St., E. O. G. Kingdom, Master, 367 King, West Dundas.

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Windsor, Ont.: Windsor Chapter, 808 Marion Ave. Elsie Fry, Master, 909 Raymo Rd.

Winnipeg, Man.: Charles Dana Dean Chapter, Royal Templar Hall, 360 Young St. Ronald Scarth, Master, 155 Lyle St., St. James.

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Havana: Havana Chapter, Masonic Temple, "Joré de la Luz Caballero," Santa Emilia 116, altos Santos Suárez. Juan B. Salas, Master, Corrales 755.

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Amsterdam: De Rozekruisers Orde, Groot-Loge der Nederlanden. J. Coops, Gr. Master, Hunze-straat 141.

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Barquisimeto: Barquisimeto Chapter, Carrera 21, No. 327, Apartado Postal No. 64, Dr. Epifanio Perez Perez, Master, Apartado de Correos 211.

Caracas: Alden Lodge, Calle Norte 11, Valentin Rivero, Master, Esq. Santa Isabel 94, 'San Jose.'

Maracaibo: Cenit Chapter, Calle Belloso Nr. 9-B, 27, Roger A. Leal G., Master, Plaza Rodo 6.

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